

# CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE, AND SEND UNTO THE CHURCHES."

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## TERMS.

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From Hogg's Weekly Instructor.  
**LOOK AT THE BRIGHT SIDE.**

Look at the bright side! The sun's golden rays All nature illumine, and the heart of man cheereth;

Why wilt thou turn so perversely to gaze On that dark cloud which now in the distance appeareth?

Look at the bright side! Rejoice all thy joys;

Speak of the mercies which richly surround thee; Muse not forever on that which annoys;

Shut not thine eyes to the beauties around thee;

Look at the bright side! Mankind, it is true, Have their failings, nor should they be spoken of lightly;

But why on their faults concentrate thy view, Forgetting their virtues which shines forth so brightly?

Look on the bright side! And it shall impart Sweet peace and contentment, and graceful emotion.

Reflecting its own brilliant lines on thy heart, As the sunbeams that mirror themselves in the ocean.

Look at the bright side! Nor yield to despair: If some friends forsake yet others still love thee; And when the world seems mournful colors to wear,

Oh, look from the dark earth to HEAVEN above thee.

From the True Union.

## Family Baptisms.

In our remarks upon the baptismal subject, we have sought to consider it in that plain, simple and straightforward manner, which we suppose an unprejudiced man would pursue, who was anxious to arrive at the truth. With one or two initial facts at the outset, derived from the original Greek, we apply ourselves to the New Testament as it is familiar to us in our vernacular, and seek to ascertain the meaning of the Holy Spirit in the baptismal command, and the apostolic practice.

One feature of that practice consists in household baptisms, three of which are recorded in the New Testament: That of the jailor, of whom it is expressly said, that he "rejoiced, believing in God with all his house;" that of the household of Stephanas, of whom it is said, they all "addicted themselves to the ministry;" and that of Lydia, who, there is every reason to believe, was unmarried and engaged in active commerce. It is to these household baptisms, however, that pedo-baptists refer in part, for the warrant of their practice. They assume as a probability, that infants were included in one, or more of these households notwithstanding the expressive facts related of each, and the more expressive silence of the New Testament Scripture, on the whole subject of infant baptism. Still if households were baptized, the advocates of infant baptism can hardly be expected to relinquish this pillar of a theory, which needs every tolerable artificial adjunct for its support.

We have heretofore remarked, that if there were infants in these households, and the apostles insisted upon baptizing them, then they were derelict if they did not also baptize the infants of all the parents they baptized. Now, did they do so? If they did not there were either no infants in the three households spoken of; or, if there were any, they are not included in the term as applied; or, if they were baptized, then the apostles are convicted of an inconsistency in their practice, which would justly impair our confidence in their character as teachers. An inconsistency, by the way, which appears in nothing else relating to them as exemplars.

Of John it is said, "they were all baptized of him in the river Jordan, confessing their sins." These were not infants, for they do not "confess their sins." We constantly learn that the people came to John's baptism. "The same baptizeth and all men come unto him." The Pharisees heard that Jesus made and baptized more disciples than John. Though Jesus baptized not but his disciples. Here, in accordance with the exact form of the commission, we have first the teaching then the baptism—these were not infants. Peter said "Repent and be baptized every one of you." The three thousand received the word and were baptized; not a syllable of concern or direction about bringing their children to be baptized. "When they believed, Philip, they were baptized, both men and women." Not an infant brought up for baptism here. Now can we suppose that these men and women were not many of them heads of families? Will not all admit the probability, that multitudes of them were parents? And can we doubt for a moment, that if infant baptism was practised, the apostles would have commanded these people to bring their children to them, that the little ones, who knew nothing of such a patent of christianity themselves, might be made partakers of its mysterious efficacy? Would not the record have been there, if the thing had been done? Does not every candid mind answer affirmatively? Then if they did not baptize the infants of these people, upon what principle did they baptize those of the households afterwards spoken of? How strangely has this pernicious error taken hold of the prejudices of men!

## Church Order.

The following is from the English Primitive Church Magazine, and is important as showing that the American practice of restricting admission to Baptist churches to those who have been baptized, is extending in some parts of England at least.

The Second church at Leeds, under the pastoral care of Mr. Brewer, had applied in the previous year for admission into the Association. Such applications have to stand over for a year, and at the next association meeting the question of admission, or the contrary, has to be finally determined.

Inquiries had been made during the preceding year by the churches touching the constitution of the Second church in Leeds, and the result was made manifest by their decision at the annual meeting. The Business Committee declined to recommend the admission of the church in question, on the ground that it was not constituted on Baptist principles.

A resolution was accordingly proposed, declaring Mr. Brewer's church constitutionally ineligible to admission. An amendment, to the effect that it should be received, was also presented to the meeting.

A long discussion took place in which Drs. Acworth and Godwin, together with Messrs. Giles, of Leeds, and Stewart of Hull, spoke

in favor of admitting the applying church, and Messrs. Dowson, of Bradford, Evans, of Scarborough, and Stock, of Salendine Nook, as well as some non-ministerial brethren, spoke against its admission.

Some remarks having been made during the debate which Mr. Brewer deemed to need explanation, he rose to address the meeting. A point of order was raised as to whether he could be heard, he not being a member of the Association. This difficulty, however, was removed by the Association's passing a resolution that it would permit Mr. Brewer to speak in explanation of the real constitution of his church. Accordingly our brother was heard, and on the whole with much courtesy and forbearance. After he had concluded his address, one or two questions were proposed to him by the delegates. The result was, that Mr. Brewer frankly admitted that unbaptized believers were eligible to full church membership with the people of his charge; and that provision was made in the trust-deed of the chapel for the transfer of the property to the Pedo-baptists, provided the Baptists, worshipping in the place became too few and too poor to carry on the cause themselves.

Dr. Godwin closed the discussion by a very earnest and lengthened address, in which he advocated the admission of the church, notwithstanding all Mr. Brewer's explanations. The Moderator, having first stated that no person who was not a pastor, or a delegate, could be permitted to vote, then took the sense of the meeting; and the result was, that eight hands were held up in favor of receiving the applying church, and about 120 for its rejection.

The result was hailed with loud clappings, &c., the only thing in the proceedings which struck us as being not in good taste; but allowance must be made for the excited state of the meeting.

The battle was well fought on both sides of the question, and a most decided victory was obtained by the advocates of strict membership.

The Yorkshire Association, containing 64 churches and nearly 7,000 members, has decided by an overwhelming majority, that churches which do not require baptism as a term of church-membership are not Baptist churches, and are consequently ineligible to admission into Baptist Associations.

## Brotherly Love.

The relation which the members of a church sustain to each other, ought to be one of the tenderest and closest of human ties. Unity of pursuits, similarity of tastes, essential likeness of character, and a common destiny, might be expected to create such an identity of interests and affections, as to make friendship, mutual confidence, kindness and love, the very atmosphere of the church. They have enjoyed the most sacred experiences in common; together they have melted before the cross; together they have prayed and wept; they have eaten and drunk in one another's presence; they have taken common vows upon them, and entered into the most solemn of compacts with each other. When the heart is warm, in periods of refreshing from the presence of the Lord, no impulse is stronger or more insinuating than love to the brethren. It is a beautiful sight, which the Scriptures point to as the characteristic exemplification of the power of Christian principle.

The church of Christ never made progress more rapidly or more gloriously than when the wondering world could say, Behold how these love one another.

The church ought to be the sanctuary of every kindly, brotherly feeling. Charity ought to be its distinguishing grace; and confidence, esteem, and heartfelt interest in one another, the chosen, habitual sentiment of all its members. The honor, happiness, spirituality and interest of every child of God, ought to be almost as dear to us as our own. We ought to be delighted in his prosperity, and in his progress in knowledge and holiness; we ought to be wounded by his wrongs—grieved at his sufferings—pained at his halting—interested in his experiences, with a sincerity and vivacity of feeling, scarcely less than we regard our own spiritual history. Not only should the tenderness of Christian friendship, but the moral course of each of his disciples, excite this feeling. The cause of the truth is honored by every right life. A new preacher of righteousness arises in every consistent Christian's career. Every good thing in this world gains strength and beauty from the reflected light of a well-advanced Christian profession, and sin in the church is a deep and pitiable stain. If we were properly alive to the Master's honor, we should watch the course of our brethren with a zeal equal to the love we bear to the church, and the world's best good.—What a gain of personal comfort and holiness, and of power and dignity to the church, would there be if every professor of religion should understand the full extent and nature of the

obligations involved in being a disciple of Christ, and honestly carry them out! those days of glory and grace are in reserve for us; and they will mark the church's brightest era. N. Y. Evangelist.

## Diary of a Young Disciple.

[The following extracts have been called from the "Diary" of a youthful professor of religion, whose experience, commencing even in boy-hood, was written for no eye to rest upon but his own—but its intended privacy, will make it none the less applicable, and we trust encouraging to some of the many hundreds, yea, thousands of "lamb of the fold," who tread a somewhat similar path, surrounded by youthful temptations, but tremblingly pursuing still the journey to the Celestial City—youthful pilgrims—"the oil and the wine"—"olive plants" around the table of the Lord—whom if we can benefit by letting them into the experience of others resembling their own trials—we shall feel justified in thus transplanting these extracts from their native and best loved seclusion.]

F—, Sabbath, April 8, 18—.

I have been thinking of what I have done. I have endeavored to imitate my Saviour's example—and have been tremblingly down the banks of Jordan. O what indescribable sensations—and I feel them yet—while standing on the brink of the stream. I knew I was in the presence of God, in no ordinary sense.—Am I fit? "Lord, am I fit to follow Thee beneath the yielding wave?" was running through my mind. But the thought that Jesus had been down into the flood before me cheered my half desponding feelings. As I proceeded, light seemed to break into my mind; and when the servant of God was pronouncing, that what he did, was done in the name of the "Great Head of the Church," I could almost see my Saviour smiling over the scene. Yes, he seemed to stoop to notice and to strengthen one of the feeblest of his lambs.—Not the dark aspect of the waters, nor the chilling coldness of Jordan's tide, nor the disheartening fear of not holding out to the end which had tormented me before—could prevent me from rejoicing. "Buried with him in baptism"—and, as I went down, my soul felt to cry out, "so let me be buried to all earthly allurements;" and as I rose, I felt I had awakened into a new world. The enemy has tempted me some since, but I feel that the solemn vows of God are upon me.

April 9th.

There has been this evening a most interesting meeting, fully attended. The banner of King Jesus waved over us. Mr. E— manifested strongly his desire and determination to try to walk in the straight and narrow way. My thoughts turn now, before I retire for the night, to the Scripture I read this morning and tried to remember all day. "My son if thou comest to serve the Lord, prepare thy soul for temptation?"

I am not sorry I was baptized, though it has been one of Satan's artful wiles to tell me I should regret so hasty a step—he told me it would be trifling with a holy and solemn rite, to follow Christ in baptism, with so great unfitness on my part. No—I only regret that I have been living half a year indulging a hope in God's mercy without performing this sacred obligation. 'Tis done and Satan is again proved a liar.

He tells me I am too young to be a Christian—which must be another lie—for how liable I am, and was to die—and, oh, could I die without my Saviour? Let me not, O Lord, parley with my worst enemy by listening to his deceptive suggestions.

## Self Given.

Who knows what depths of Divine truth and Divine love are opened in the common expression, Christ gave himself for us? "Who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father." "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word." "The man Christ Jesus gave himself a ransom for all."

"Who gave himself for us, that he might redeem us from all iniquity."

Nor did the Saviour give himself in some vague and general sense, like one who confers some great benefit on the public, which is granted to every body at large, but no one in particular. There is that in this "unspeakable gift" which comes home personally to each individual believer; who, as well as Paul, can say, "I live by the faith of the Son of God, who loved me, and gave himself for me."

Our blessed Lord himself declared the freeness of this gift, and its perfect voluntariness on his part. His language is, "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

It comes, then, to this—that the eternal Son of God has made a full and free donation

of himself—of his body, of his blood, of his life, of his soul, of his divinity—to the whole Church of the redeemed, and to each and every believing member thereof. Truly a stupendous gift! but certain and irrevocable.—When God thus gives himself, he has no more that he can bestow. He has frankly made over to his people, and to each of them, the full benefit of his infinite perfections, and of all that they can effect in saving and blessing them. What a boundless gratuity is this! What infinite bounty to miserable and polluted sinners! Behold what manner of love is this!

## The Mission of Baptists.

"What is, to use a favorite phrase of the age, the Mission of Baptists—their special duty to which they are peculiarly called and specially adapted? It is, then, evidently in the first place, and beyond all comparison with other and minor obligations, their duty to urge onwards, with all their fellow disciples of other Christian sects who "hold the Head," the universal proclamation of Christ crucified. This theme is the world's one hope, and Heaven's one gift and one law for the salvation of the race. The peculiarities that divide us from our evangelical brethren are not to be made the whole of our gospel; our Shibboleth is not to constitute our whole creed and decalogue.—But on the other hand, these conscientious differences from other evangelical bodies, are not to be surrendered at the demand of a spurious liberalism. We value them, not because they were the doctrines and practices of our immediate fathers; or because they are the traditional heritage of our communion from past centuries; but we defend them, because we find them in Christ's Scriptures, and we believe that his infinite wisdom put them not causelessly there, and that the dereliction of them will not be found practically harmless, or even safe. We hold not, as the chief and most prominent of these our sectarian badges, the mode of ordinance, though we see in this indeed, a beautiful expression of the spiritual death which the convert professes to die to his old idols, and of the everlasting allegiance which he avows through his new-found life to a risen Redeemer. But our chief burden of testimony respecting this initiatory rite, relates to the subjects rather than to the mode of the ordinance. We deny not the duty, and we renounce not the blessed privilege, more than do our Pedobaptist brethren, of nurturing children in the admonition of the Lord. But we see the foundation in the deepest philosophy of man's own spiritual nature, and in the elementary principles of the New Testament church and revelation for those profound remarks of the mighty Pascal, where he deprecates the ill consequences brought upon the latter church in its departure from the primitive church, by giving the baptism before the nurture and education, where the early Christians made the catechumen's education and spiritual nature precede his baptism. We would have God christianize before we christen.—We deny membership to the household before penitence and regeneration have been shown in and by that household. For if we let in the family upon the church, we can then see no reason why, after the family goes into a tribe, and this tribe has expanded into a nation, we should, on this theory, shut out national churches, or refuse baptism to entire New England, on the faith of the pilgrim fathers. If the "seed" of the righteous are hereditary church members, they are as much so in the tenth as in the first generation; and after they have peopled a continent, as when they were all comprised in one nursery.—Then the union of the church, the bride and wife of the Lamb, in a second, a bigamous and adulterous marriage with the Caesar of worldly government, seems to follow as a necessary consequence. Now we should shut out the unconverted from the church, because the church is a spiritual society, whose membership is born, not of the will of the flesh, nor of the will of man, but of God; and because the more of carnal and unregenerate membership you attach to this church, the spiritual body of Christ, the more you clog its life, cripple its disciplinary and aggressive energies; and the more you tend to expel that inhabiting Spirit, the Holy Ghost, who is the true vitality of Christ's church."—Dr. Williams.

## Consequences of Frightening Children.

A school mistress, for some trifling offence, most foolishly put a child in a dark cellar for an hour. The child was terrified and cried bitterly. Upon returning to her parents in the evening, she burst into tears and begged that she might not be put into the cellar. The parents thought this extremely odd, and assured her there was no danger of their being guilty of great act of cruelty; but it was difficult to pacify her, and when put to bed she passed a restless night. On the following day she had a fever, during which she frequently exclaimed, "Do not put me in the cellar." The fourth day after, she was taken to Sir Astley Cooper, in a high state of fever, with delirium, frequently muttering, "Pray don't put me in the cellar." When Sir Astley inquired the reason, he found the parents had learnt the punishment to which she had been subjected. He ordered what was likely to relieve her; but she died in a week after this unfeeling conduct. Another case from the same authority may be here cited.—It is the case of a child, ten years of age, who wanted to write her exercise, and to scrape her slate pencil, went into the school in the dark to fetch her knife, when one of her school fellows burst from behind the door to frighten her; she was much terrified and her head ached. On the following day she became deaf; and on the next, so much so as not to hear the loudest talking. Sir Astley saw her three months after this happened, and she continued in the same deplorable state of deafness. A boy fifteen years of age was admitted an inmate of Dundee Lunatic Asylum, having become imbecile from fright.—When twelve years of age he was apprenticed to a light business and some trifling article being one day missing, he was, along with others, locked up in a dark cellar. The children were much alarmed; and all were let out with the exception of this poor boy, who was detained until past midnight. He became from this time nervous and melancholy, and sank into a state of insensibility from which he will never recover. The missing article was found the following morning, exculpating the boy from the guilt with which he had been charged.—Glasgow Constitutional.

## Vice—He who yields himself to vice must inevitably suffer.

If the human law does not convict and punish him, the moral law, which will have obedience, will follow him to his doom. Every crime is committed for a purpose, with some idea of future personal pleasure; and just as surely as God governs the universe, so surely does a crime, although concealed, destroy the happiness of the future.

No matter how deep laid have been the plans of the criminal, or how desperately executed, detection pursues him like a blood hound, and tracks him to his fate.

## REJOICE NOT AT MISFORTUNE.

Never rejoice at another's misfortune because it may turn out to your advantage. In some parts of Germany they make use of the saying, "my corn is ripening," which a person will repeat who has the prospect of something profitable occurring to him. Once while a surgeon and carpenter were taking a walk together, they observed at some distance a small village, known to them both, on fire. The carpenter pointed to it, and said to his companion, "my corn is ripening," for he concluded that if the old houses were burned new ones would require to be built; but as he looked intently at the conflagration and not at the road, immediately after saying this he fell into a ditch, and broke his arm. "Ah!" said the surgeon, "it appears to me that my corn is already ripe."

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## CHRISTIAN SECRETARY

HARTFORD, FRIDAY, AUGUST 16, 1850.

## Connecticut Literary Institution.

A very pleasant anniversary of our Institution at Suffield, with its literary societies, was held last week. The attendance from abroad was not quite as large as we have known it on some former occasions; still, there was a goodly gathering.

The few friends who had arrived on Monday evening, were agreeably entertained with an exhibition of Music, Compositions, &c. from the young ladies of the Institution. We were not able to be present; but those who had this privilege, spoke of the exercises in terms of high commendation. To our regret, also, we were detained from the examination of the classes in the various branches of study, which took place on Tuesday. Those who attended, however, expressed themselves as highly gratified with the abundant evidences of thoroughness and ability on the part of the instructors, and faithful application on the part of the students generally. The credit of the Institution, so far as we could learn, was fully sustained—and more than this we could hardly wish to say.

On Tuesday afternoon, the young ladies of the Lesbian Society were addressed by Rev. J. N. Murdock, of Hartford—*the Character and Aims of Female Culture*. The address was replete with sound sense, well and forcibly uttered. During the earlier part of the discourse, the jealousy of some of the "lords of creation" was slightly aroused by the earnestness with which the orator insisted upon the intellectual equality of the other sex; but we presume they were generally satisfied before he finished. Woman's true sphere was assigned her—*Home*, as the centre and capital of her domain—and for this, it was urged, she should be so qualified that her influence for good should radiate through every department of action and life. The fashionable boarding-school system came in for its share of notice, and we thought it, on the whole, decidedly well done for.

The anniversary of the Caliopean Society was attended in the evening. The oration, by Prof. M. B. Anderson, was one of the happiest efforts of the kind to which we have ever listened. His subject was, *the Loves and Conditions of Persuasion*. A mere outline would hardly do justice to this address, and we therefore will not attempt it. The elements of effective public speaking were most admirably set forth; and enlivened as the discourse was by pleasing incidents and occasional sallies of humor, it was extremely well received, notwithstanding its rather protracted length for an August evening. A Poem followed, by L. W. Bacon of New Haven, on *the Influence of Tradition upon National Character*; and the fact that most of the audience, at so late an hour, listened with evident interest during its rehearsal, of itself speaks well for the production.

On Wednesday, at 10 o'clock, A. M., the public anniversary exercises of the Institution were held, in the following order, interspersed with Music.

Oratio Salutatoria—Charles Turner, New London.

Fidelity in the Discharge of Duty.—Watson A. Worthington, Agawam, Mass.

The Death of Zachary Taylor—Sherman S. Smith, Monroe.

Antiquity—A Poem—Theron Brown, Eastford.

The Yankee—Philo M. Slocum, Tolland, Mass.

Indigence not disadvantageous to the Student—Charles H. Thompson, Westerly, R. I.

The Healing of Naaman—A Poem—Oliver W. Gates, Preston.

A Discussion—Resolved, That Capital Punishment ought to be Abolished.

Affirmative, Isaac H. Gilbert, Reading.

Negative, William A. Wilbur, Preston.

The Fall of Hungary—Benetzel Bill, Rockville.

The Sovereignty of the People—Luzon B. Morris, Newtown.

Two of the young gentlemen, the 5th and the 9th in the programme, were not present. Of the pieces spoken, several were noticed as deserving special approbation, though perhaps we ought not here to particularize. To all the young friends who took part in the exercises, we would simply say, treasure up and reduce well to practice the principles given you in Professor Anderson's address, and you can scarcely fail to become good public speakers and useful men.

We renewedly commend the Connecticut Literary Institution to a generous patronage. No parent who seeks for his children a pleasant location, good accommodations at a reasonable rate, and superior moral, religious, and educational advantages, can do better than to place them at this Seminary. We shall expect to see the next term open with full classes.

Anniversary of the Worcester Academy.

This was celebrated on Tuesday and Wednesday, Aug. 6th and 7th. The examination was spoken of in high terms in the official report of the examining committee.

The Anniversary of the Legationist Society, was celebrated Tuesday evening, in the Salem St. Baptist church. The choir of the church graced the occasion by the performance of several pieces of merit, one of which was composed by their leader. An appropriate original ode was furnished by C. Thurber, Esq., who is ever ready to contribute to the interest of such occasions. The Oration was pronounced by the Rev. Baron Stow, D. D., of Boston. He commenced by exposing the fallacious reasonings and false notions of a certain class of philosophers, who are constantly proclaiming the progress of the human intellect. While he maintained the progress of individual mind, he denied that man at the present day had any larger mental capacities than anciently, though the means of information and improvement are more ample. His enunciation was distinct, his reasoning clear and conclusive, and his production highly interesting to his intelligent audience. The Poem was delivered by Rev. S. Dryden Phelps, of New Haven. His subject was Fidelity. It is a small evidence of his superior merit, that after so able an Oration, Mr. Phelps chained to the very last, the audience in breathless attention. The poetry was smooth, flowing, graceful and expressive; the delivery attractive, and some passages were sublime and impressive. It is only justice to say that the poet did honor to himself and the occasion. We give the ode below, *partim imitatum*.

At thy shrine, celestial science,  
We have come to bow again,  
We, on that place placid  
All that seek thy favor, gain.

With thy light we bid defiance  
To dim Error's motley train.

One year more has vanished thither,  
With the garnered years of yore,  
And, this day, again we gather,  
As we've often met before:  
Oh! we thank thee, Heavenly Father,  
That we have one greeting more.

'Tis a golden chain that binds us,  
'Tis a glorious boon we crave,  
And each opening day reminds us,  
What rich blessings we might have,  
Aid us till the future finds us,  
With the guardian of the brave.

Father bless this seat of learning,  
Favor this fraternal band,  
May her light continual burning,  
Shed its beams on every hand,  
And her sons, bright honors earning,  
Spread her glories o'er the land.

The Exhibition took place on Wednesday afternoon, in the City Hall. A crowded audience were held for four hours, and signs of marked satisfaction. The following is the order of exercises.

Oratio—Salutatoria—John M. Manning, Pomfret, Ct.

Benevolence, the end of life—William Fitz, Boston.

The Past and Present contrasted—Charles Baker, Philadelphia.

Qualifications of a Statesman—Henry W. Needham, Wales.

The Mission of our Country—Charles Brooks, Holden.

My own Importance—Emory Fay, Grafton.

The Power of Genius—Hiram E. Percey, Roxbury.

Careers of Napoleon and Howard—Wm. K. Davey, Boston.

Influence of Opposition on Strong Minds—Eli F. Foster, Springfield.

Posthumous influence of the Good and Wise—Bartlett Mayhew, Taubury.

Philosophy of Civilization—Alex. M. Higgins, Charlestown.

Intellectual Cultivation, with Valedictory Addresses—John L. Denison, Mystic Bridge, Ct.

These were followed by a drama composed for the occasion by W. W. Ashley, of Boston, a member of the Academy. The Worcester Brass Band were in attendance, and also Mr. Leland with several ladies and gentlemen, whose vocal music was a rich treat to their numerous hearers.

The Academy has enjoyed unusual prosperity during the past year. The new edifice is now completed, and much has been done to please the taste, in adorning the grounds and laying out walks.

For the Christian Secretary.

Capital Punishment.

NUMBER II.

In speaking of the amount of penalty for murder, as regulated by the Bible, we come at once to the point, and say it is precisely what we call capital punishment, and that, according to this inspired code, any one who kills his fellow man thereby subjects himself to the penalty of death.

Our first passage in proof of this position, is recorded in Genesis 9, 6. "Whoso sheddeth man's blood, by man shall his blood be shed." Those opposed to capital punishment have attempted to evade this text, and in a number of ways to escape from its legitimate meaning. In one instance the following translation has been proposed: "Whosoever sheddeth man's blood, &c." But this course (admitting the rendering to be correct), only increases the difficulty of our opponents, because the term *whosoever* necessarily includes man, while at the same time it embraces the entire brute creation. But the rendering is inadmissible, as may be shown on the authority of the best Hebrew scholars. Others have claimed that the passage is a prediction and not a precept. To this we object, in the first place that the claim is entirely gratuitous, no evidence ever having been produced to prove that it is a prophecy. And then, in the second place, it may be clearly shown, by referring to the reason given in the text itself, that it cannot be prophetic. It is in the following words, "For in the image of God made He man."—Gen. 9, 6. Now suppose "He that sheddeth man's blood, &c." to be a prophecy, and you have the following absurdity as an inevitable result: Men in future ages will kill one another, because man was made in the image of God! But the entire passage, read as a precept, is perfectly clear in its meaning. The law prohibits murder, and gives as one reason for the penalty annexed, that in killing a man the murderer, in that act, wars and defaces the sacred image of God, in which man was made.

Another and more general objection has been that the passage belongs to the Jewish code, and is connected with the ceremonial dispensation given to the people, and therefore is inapplicable to the world of mankind. If this were true the passage might seem fairly disposed of, but the statement is a gross falsehood, and persisted in after having been many times triumphantly refuted.

The precept in Genesis 9, 6 was not given to the Jews, but to Noah and his household—the representatives of the world of mankind, and at that time constituting the entire human family. So far from being given to the Jews, the law was promulgated about four hundred years prior to the birth of Abraham, the father of that people, and about nine hundred years before Moses received those laws at Sinai, designed particularly for the Jewish nation. From the foregoing remarks on the passage in Gen. 9, 6, it is perfectly clear that the penalty of death for murder is of Divine appointment, and that the law is still binding on the entire human family, unless it can be shown that it has been abrogated by Him who said "He that sheddeth man's blood, &c." Whether or not it has been repealed, as claimed by all who would abolish capital punishment, we shall see in another part of this investigation.

2. The law forbidding murder is again recorded in the most forcible and comprehensive terms in the passage chosen as the basis of this discourse—"Thou shalt not kill." This text is not repeated in this place because any one has objected to the precept when written *without* the penalty, but to show that the command is moral in its nature, not positive or ceremonial, but moral law. If a brief explanation of these terms be thought necessary we hope the following remarks may be deemed satisfactory. By ceremonial law we mean such precepts of the Old Testament as were given to regulate the typical or ceremonial rites and worship of the children of Israel. Laws published for the use of

Jews only, and never binding on any other people.

Positive laws are such as descend simply on the will of the lawgiver for their institution and the obligation of obedience. Such is that law of our Redeemer requiring the use of bread and wine as the symbols of his body and blood in the ordinance of the Lord's Supper. Bread and wine are to be used not because (so far as we know) there is any moral fitness in them, but simply because our Lord has so commanded. Moral law is right in itself, and imposes no obligations but such as accord with the fitness of things. The prohibitions of the Decalogue, "Thou shalt not kill," "thou shalt not steal," &c. forbid the doing of things which are wrong in themselves, and no changes which may occur in the world, can possibly make it right to kill or to steal. We have been thus particular in defining, because in conducting the great Bible argument it is necessary to show that the doctrine of capital punishment rests on moral law.

The penalty for murder is not written on the tables with the precept; but it is clearly implied, because there can be no law of any force without penalty, and it is distinctly written in other passages, where it will be found to accord with the original law in Gen. 9, 6. It is written "thou shalt take him (the murderer) from mine altar that he may die."—Ex. 21, 14. Also in Num. 35, 31—"He shall surely be put to death for he is a murderer." In the same 35th of Num. 31st verse, any communication of the penalty required is strictly forbidden. "Ye shall take no satisfaction for the life of a murderer, \* \* \* but he shall surely die."

It has been objected to this class of passages that they belong to the Jewish dispensation, and are therefore inapplicable to the Gentile world. This objection, seemingly plausible, has been too readily admitted by many, but we claim that it is false and untenable. It is granted that among the Jews, and under their peculiar dispensation, death was made the penalty for many crimes besides that of murder; but the entire dispensation, with all its laws peculiar to that people, was abolished by the Lord Jesus when he died on the cross. This may be shown from many passages in the New Testament, but the following two will be deemed sufficient: Hebrews, 10, 1-9, closing thus, "He taketh away the first that He may establish the second;" also Colossians 2, 14-17, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way nailing it to his cross," &c. &c. Here it is plain that capital punishment for all minor offenses was abolished with the dispensation, and that these penalties cease to be binding even on the Jews, because the laws requiring them were forever abrogated.

Not making the distinction between moral and ceremonial law, so clearly defined in the Scriptures, has occasioned much of the difficulty in conducting the Bible arguments.

We now turn again to the objection in which the passages quoted from Exodus and Numbers, are supposed to belong to the Jewish dispensation, because found in connexion with those Scriptures, by which their rituals were enjoined and regulated. With just as much propriety might the first commandment, "Thou shalt love the Lord thy God with all thy heart," be claimed as belonging to the Jewish ceremonies, because written upon the same pages. We have seen that the law forbidding murder, is a moral precept. It was given to the world, as Gen. 9, 6, because right in itself, and for the same reason was transferred to the tables of the Decalogue by the finger of God, as one of its moral precepts. If asked why the penalty for murder is not connected with the precept forbidding it, we may reply: it is equally true of the greater half of the ten commandments; the law was written on the tables, and the penalty in some other chapter, or book of the Scriptures. The reason for this arrangement we cannot give, because it has not been given by Him who never held himself accountable to his creatures. And then the glaring absurdity, of a moral precept, and ceremonial penalty, has probably not occurred to our adversaries, but such is the true light in which they have placed themselves before the public.

We must not pass from this subject until we have noticed still further the very popular doctrine of our opponents, that capital punishment has been abolished. Then you admit that capital punishment has been authorized by law, and I suppose by the law of God. But do this class intend to say, that the sixth commandment has been abolished; that a law forbidding murder was repealed by our Saviour, in his good will to man? We think but few, if any, will be inclined to take such a position. Nay it is not the precept which has been repealed; then it must have been the penalty; or who ever heard of the precept part of a law remaining in full force, while the penalty had long since been abrogated? But to pass directly to the point. No statement could come in more direct collision with the Bible, and none can be more strictly untrue in itself, than to affirm that capital punishment has been abolished in the Scriptures of the New Testament. We ask for the passage by which it has been abrogated: one sentence from the Saviour's lips, clearly expressing the doctrine shall suffice; but such a sentence has never been produced, and never can be from the New Testament Scriptures. Instead of this, capital punishment is there clearly recognized, both by Christ and his apostles, as may be seen by the following passages. Matt. 19, 18, "Thou shalt do no murder." Surely our Lord would not have directed as in this place, to observe or keep the sixth commandment had it been repealed, and to suppose that the precept remains in full force, as here intimated, but that the penalty is abolished, is an absurdity which we think our opponents will not endorse, and which we shall most certainly decline. Again, as Rom. 13, 9, "Thou shalt not kill." Showing that more than twenty-five years after the Saviour had abolished the Jewish ceremonies, by his death on the cross, the precept forbidding murder was still intimated; and if the precept was in force, the penalty of necessity, cannot have been abrogated. At a little later date we have the words of Paul before Festus, touching this matter—Acts, 25, 11, "If I have committed anything worthy of death I refuse not to die." From this statement, the following propositions are fairly deducible. 1. That in the days of Paul, there were crimes, the penalty of which was the death of the transgressor. 2. That capital punishment was regarded by the apostle as just and right, else he would have objected to it under any circumstances, but instead of this he says: "If found guilty, I refuse not to die." Other Scriptures might be named, but we think it unnecessary, because any one who will yield to the testimony of three clear proof texts, would fail to be convinced by the entire Bible.

But a number of passages have been quoted on the other side, and we have no wish to pass them

over in silence. Matt. 5, 44, "Love your enemies," "Do good to them that hate you," &c. v. 39, "Resist not evil," &c. and Rom. 12, 19, "Avenge not yourselves, for vengeance is mine, I will repay saith the Lord." There are two insuperable difficulties in the way of using this class of passages as proof texts. 1. It remains to be shown that they refer at all to the subject, and if they do not, they certainly can prove nothing respecting it. We deny that capital punishment is even referred to in one of the passages named, or in any of the class to which they belong; and to prove that they do treat of that subject, devolves on those who employ them, not on us. Retaliation or personal revenge is referred to, and not punishment of any kind. 2. The passages when made to speak of the abolition of capital punishment, prove too much. Take the quotation from Mat. 5, 44, "Love your enemies, do good to them that hate you." If this passage speaks of the abolition of penalty at all, it is not of capital punishment in particular, but of all penalty whatever. Let the opposition attempt to show from any of the New Testament scriptures, that capital punishment has been abolished; and we pledge ourselves to show from the same passages, and by the same parity of reasoning, that it is wrong to punish at all. And the fact that these passages, thus brought into the service, may be used to sustain the grosser absurdities and falsehoods, affords the clearest evidence that they have been wrested and misapplied.

In summing up the argument, relative to the amount of penalty for murder, we will only say—the following propositions, we think have been fully sustained:

1. That capital punishment is ordained of God, according to the Old and New Testament Scriptures, as the just penalty for murder.

2. That no one can repeal this law but the same supreme Jehovah, by whom it was ordained.

3. That if it ever had been repealed, the record of its abrogation would be found in the Bible, the only statute book of the supreme legislator.

4. We not only presume, that no such passage is to be met with in the scriptures, from the fact that the adversaries of this law have never been able to produce one; but we defy the world to produce a solitary record from the Bible, showing that it has been abrogated.

Our next number will contain a careful review of the popular objections to capital punishment.

Excitement in Washington.

Quite an excitement was raised in Washington last week, in consequence of an attempted abduction of four slaves belonging to Messrs. Toombs and Stevens of Georgia. It appears by the accounts received from there that a man called Gen. Chaplin, of Albany, said to be editor of the *Albany Portfolio*, an ultra abolition paper, had, with the assistance of others, enticed four slaves to run away. A hack was provided and the slaves placed in it, Chaplin officiating as driver, a man named Chipman of Philadelphia, being in company with him. They were pursued by the police officers and overtaken a few miles from the city, when a fight ensued. Chipman, it is said, fired the first pistol. Several shots were immediately returned by the assaulting party, one of which took effect in the shoulder of a slave belonging to Stevens, of Georgia. The whole company, with the exception of the wounded slave, was captured and taken to prison. The wounded man has since given himself up. In a subsequent examination, Chaplin acquits the editor of the *National Era* of all participation in the affair, and says he is not ultra enough for him.

Such transactions are most sincerely to be regretted by every real friend of freedom; for they do more harm than good, by irritating the already exasperated feelings of our Southern neighbors, and thereby retarding the cause of emancipation. There are thousands and tens of thousands of honorable high minded men, in the border slave states, who are in heart friendly to the cause of freedom; but an act like this will do more to counteract those feelings, than years of well directed labor can restore. The escape of three or four slaves from bondage does not weaken the institution of slavery in the least, but when they are enticed away by hot headed zealots, a real injury to the cause is inflicted. We know nothing of Gen. Chaplin, having never heard of him before to the best of our recollection. But from what has transpired in Washington the past week, we presume he must belong to the Garrison school. Had he paid more regard to the injunction of Apostle—"Let every soul be subject unto the higher powers; for there is no power but of God,"—instead of directing his attention to the abduction of a few slaves, he would not now be compelled to suffer in prison for a violation of the law, however much that law might militate against his own feelings.

Georgia Baptist Convention.

The Twenty-ninth Anniversary of this Convention was held at Marietta, Ga., on the 17th, 18th, 19th and 21st of May. We learn from the Minutes, that the Convention has under its control a permanent fund for Education of \$30,000. The amount contributed during the year for benevolent objects, including Foreign, Home and Domestic Missions, &c. is \$3,875. 50.

There are about 70,000 Baptist communicants in Georgia, which shows that the contributions for benevolent objects are small. The Convention was aware of this fact, as the following resolution which appears in the Minutes, will show.

"Resolved, That we earnestly recommend to the churches composing this body, to choose a committee of at least two, to solicit from every member annually, at least 10 cents, as a free will offering, and as much more as God in his Providence may enable them to do, for the Foreign Mission."

Small as this contribution may appear, yet, if the plan is carried out systematically by all the churches, it will raise the sum of seven thousand dollars annually. We know nothing of the method by which funds have been collected for benevolent purposes in Georgia heretofore, but we presume the principal part of them have been contributed in sums varying from one dollar to ten, fifteen, twenty, fifty dollars or more; the whole amount being raised by a very few individuals, comparatively. Let the plan proposed above be carried out and nearly double the amount would be raised, and no one would be the poorer for it. And when the fact is known that all the members of the churches are doing something, it would encourage those who are able to give largely to be more liberal. A system well arranged, and properly carried out is worth more than a dozen agents.

These remarks are made, not for the benefit of the Baptists in Georgia, particularly, for we don't circulate a dozen papers in that State. There is

need of a more perfect system nearer home. There are between 16,000 and 17,000 Baptists in Connecticut, and the amount raised during the past year for benevolent objects, embracing Foreign, Home and Domestic Missions, Bible and Publication Societies, according to the Treasurer's account is \$8,463. 50. Now, if a system could be adopted, by which every member should contribute, say the trifling sum of fifty cents each, we believe the next annual report of the Treasurer would show an increase of at least fifty per cent. in our annual contributions. Too much dependence has been placed upon those who contribute largely, and not enough upon the members of the church generally, for missionary support. We would not be understood as intimating that the rich give too much; there is not the least danger of this, but the idea that we wish to convey is, the importance of every one doing something. Let a system like that recommended by the Georgia Convention be adopted by our churches, and it would save the expense of agents, for the churches would then do their own collecting without the aid of an agent. We do not expect all the churches will adopt this plan the present year; but we know there are some pastors who would approve of a plan like the above, or something similar to it. If these brethren would adopt such a plan, and carry it out during the present year, a report of their success might induce others to follow their example, and in the course of a few years we should find the churches of our State doing their own work in the matter of raising funds for benevolent objects, and doing it better, and much cheaper than it is done at present.

Roman Catholic Presence.

Mrs. Margaret Fuller, who was recently drowned by the wrecking of the vessel in which she was a passenger, was favorably known to the public as a writer of very respectable literary attainments. For several years past she has been employed by the New York Tribune as a correspondent. Her letters from Italy did not please the Roman Catholics, and when it was known that she was among the lost in the fatal shipwreck which occurred a few weeks since, the Freeman's Journal, the notorious organ of Bishop Hughes, ascribed the cause of her melancholy fate to a direct act of Providence, because she had denounced the Inquisition, and the heathen mummeries of Roman worship. Of course the readers of the Journal will believe this foolish statement, for it comes to them under the sanction of Bishop Hughes, and whatever he says must be true, to the mind of an Irishman. Strange as it may appear to an American citizen, there are thousands and tens of thousands of Roman Catholics in the city of New York alone, who would not dare to call in question this silly assertion, for they are trained to believe whatever the priest tells them.

But Bishop Hughes' theory does not hold good when applied to the other side of the question, for he will deny at once that the troubles of his master, the Pope, were visited upon him, by the direct agency of Providence, in consequence of his sin. There is another cause, according to Bishop Hughes, for all the fiery trials through which the Pope has been called to pass. The wicked people were the sole cause of it.

LL. D.—In a recent College catalogue, we notice that the initials of *Doctor of Laws* are written with a period between the L's, thus, L. L. D. This is wrong. The doubling of an initial is a device, adopted in various languages, to signify plurality; as pp. for pages, MM. for Messieurs, LL. for Laws. This error of the separating period is very common in our newspapers, and even there is a slur upon literary accuracy; but in the catalogue of a College it is almost scandalous.—*New York Observer*.

The editor of the *Observer* certainly deserves commendation for the above. Since in our day so much care is taken in the distribution of titles, it is exceedingly desirable that all possible precision should be observed in writing and printing them. And by the way, upon the principle stated in the above paragraph, we would suggest whether another title might not be improved, at least in its fitness to some upon whom it has fallen—*idiotic*, that instead of plain D. D., it should be written DD. D., as indicating that the honored wearer is accustomed to doctor Divinities instead of divinity.

Revival in Summer.

It has been believed that for some reason, revivals of religion must be confined to the winter months mainly. And there can be no question, that circumstances are more favorable in winter than in summer, for every social and public movement that requires leisure, long evenings, and some degree of fixity in the residence of those who are to be benefited. But this view is undoubtedly held to an exaggerated degree. And as facts are the foundation of theories, it is interesting to learn that there is at present a very delightful manifestation of Divine grace to the inhabitants of Middlebury, Vt. The work began, we believe, in New Haven, a neighboring town, where as many as seventy persons regard themselves as recently converted by the spirit of God. For some weeks there have been special meetings for instruction, exhortation and prayer. In these he was assisted by his father, Rev. Mr. Coe, of New York, Dr. La-baree, and the venerable ex-pastor, Dr. Merrill, whose interest for his former flock appears to be unabated. Several members of the college have been hopelessly converted. Two weeks ago Mr. Kirk, of this city, was requested to go and assist the pastor. His labors, we learn, were blessed in giving an increased development to the work of grace.—*Puritan Recorder*.

A genuine revival of religion is the work of God, and he will work in his own way and in his own time. The idea that a revival can occur only in the winter is too prevalent in the churches, and one of the bad effects resulting from it is that it leads to a state of dilatoriness and supineness in the summer which leaves the church in a condition altogether unsuited to revival efforts in winter. Some of the most glorious revivals with which our churches have been blessed, have occurred in the summer. The recent one in Colchester, is a case in point. That revival commenced in the early part of the summer of 1849, and has resulted in the addition of nearly one hundred to the Baptist church in Colchester Borough. In the very midst of the harvest season when the farmers were more busily engaged than at any other period of year, the revival was progressing in its greatest power; but notwithstanding this objection they could find an abundance of time to attend the meetings. The revival continued through the winter, and we were informed a few weeks since, by the pastor, that several conversions had recently occurred in his congregation, and that several were still enquiring the way of salvation. Instances of revivals like this and others similar to it, that will doubtless occur to the minds of many of our readers, should

dispel from the churches the illusion that such blessings can be enjoyed only in the winter. If the churches were more ready to receive them in the summer, we think they would be more frequently blessed with revival influences.

Boundary of Texas.

Immediately after the defeat of the Compromise Bill, Mr. Pearce of Maryland, introduced a bill into the Senate for the adjustment of the Texas boundary, with some variations from any proposition that had been previously presented in regard to the boundaries of that state. This bill passed the Senate on Friday last by a vote of 30 yeas to 20 nays. The provisions of the bill are:

First. The State of Texas will agree that her boundary on the north shall commence at the point at which the meridian of 100 degs. west of Greenwich is intersected by the parallel of 36 deg. and 30 minutes north latitude, and shall run from said point due west to the meridian of 103 degs. west from Greenwich; thence her boundary shall run due south to the 32nd degree of north latitude; thence on said parallel of 32 degrees of north latitude to the Rio Bravo del Norte; and thence with the channel of said river to the Gulf of Mexico.

Second. The State of Texas cedes to the United States all her territory exterior to her limits and boundaries, which she agrees to establish by the first article of this agreement.

Third. The State of Texas relinquishes all claim upon the United States for liability for the debts of Texas, and for compensation or indemnity for the surrender to the United States of her ships, forts, arsenals, custom-house revenues, arms and munitions of war, and public buildings, with their sites, which became the property of the United States at the time of the annexation.

Fourth. The United States in consideration of said reduction of boundaries, cession of territory, and relinquishment of claims, will pay to the State of Texas the sum of ten millions of dollars, as a stock bearing five per cent interest, and redeemable at the end of five years, the interest payable half-yearly at the treasury of the United States.

Fifth. Immediately after the President of the United States shall have been furnished with an authentic copy of the act of the general assembly of Texas, accepting these propositions, he shall cause the act to be issued in favor of the State of Texas, as provided for in the fifth article of this agreement.

Provided, also, That five millions of said stock shall not be issued until the creditors of the said State, holding bonds of Texas, for which duties on imports were specially pledged, shall file at the treasury of the United States, releases of claims against the United States for or on account of said bonds.

Those who have examined the maps and compared the above described boundaries, with the propositions which have been previously submitted more closely than we have, will ascertain how much territory is saved to New Mexico by this bill. Texas, we think, will get the best of the bargain, to say nothing about ten millions which she is to receive in consideration of relinquishing her claim to that part of New Mexico which the provisions of the bill cut off. This claim is regarded by disinterested men generally as a fictitious one; but Texas, backed up by South Carolina and some other Southern States, will succeed in wringing from the public treasury the sum of ten millions of dollars, for what? For relinquishing title to territory to which she never had a legal claim. We have not yet learned the action of the House on this bill, but it is possible, owing to the lateness of the season and the heat of the weather, that it may be hurried through, in order to hasten an adjournment. Should it become a law it will become so, not because its principles are founded on justice, but in order to promote peace and harmony between the two sections of the country, and however desirable such harmony may be, we cannot but regard all such concessions as subversive of the peace of the country in the end; for they only encourage further demands and concessions; and if we go on buying up the good will of such states as Texas at the rate of ten millions each time, there will come a period when the people will get tired of such legislation, and it will be found a very difficult matter to adopt the true line of policy then. Had Mr. Clay's compromise bill of 1850 been rejected, Missouri, in all probability would have come into the Union as a free state. But that state was confined to hopeless slavery in order to appease the South, and the country has been harassed with new demands from the same source from that time to the present. Texas, not yet in her "teens" takes ten millions in consequence of that act. What next?

WESLEYAN UNIVERSITY.—The annual commencement of this Institution occurred on Wednesday, the 7th inst. The graduating class consisted of nineteen young gentlemen, seventeen of whom took part in the exercises. Addresses were delivered by Mr. Whipple, Rev. Dr. Wileedon and Rev. Mr. Cummings, and a Poem by Homer. The exercises throughout are spoken of as highly creditable to the institution. A larger class than usual is expected to enter the college next term.

The degree of D. D. was conferred on the Rev. Henry Barstetter, of Cazenovia, N. Y., Rev. David W. Clark, of New York city, and Rev. Charles Cook, Wesleyan missionary in Paris.

TRINITY COLLEGE.—There were seventeen graduates at the recent commencement of Trinity College. We understand there is a prospect for a larger freshman class next year than usual.

"Dr. Beecher."—In using this name hereafter, editors and others should be careful to specify to which Dr. Beecher they refer; for there is the venerable Dr. Lyman Beecher; and then one of his sons rejoices in the same title, and more recently, Rev. Luther F. Beecher, successor to Dr. Welch, at Albany, has become a D. D., that honor having been conferred on him by Union College at its late commencement. The last named Dr. Beecher is a native of New Haven.

The cause of the war between Denmark and the duchies of Holstein and Schleswig is the king of Denmark has been endeavoring to incorporate those duchies into Denmark, thus destroying their separate independence, although they have, of late years, been subjected to his authority. Russia and Austria both favor Denmark, because they both aim at the consolidation in the Empire of all provinces that have a nominal independence.—*Daily Courier*.

Mr. William L. Sill, was ordained to the work of the gospel at Mansfield, Ohio, on the 11th ult.—Sermon by Rev. S. B. Page.

One of the new Custom House stores in Philadelphia, fell down last Saturday. Two







